



## **Madrasah Culture: Implementation of Religious Character Education in Madrasah Ibtidaiyah**

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### **Abstract**

Character education has become a must in the world of education, because character education not only makes students smart in thinking but also can build character and manners in everyday life. The purpose of this study is to describe the implementation of religious character education through madrasah culture. This research was conducted at MI Annasirin Al Islami in the odd semester of TA. 2023/2024. The sampling technique used purposive sampling with the research subject of grade 2 students totaling 20 students consisting of 12 male students and 8 female students. This type of research is descriptive qualitative, with data collection through interviews, observation and documentation. The data collected was analyzed with an interactive data analysis model which includes the process of condensing data, presenting data, and finally concluding the results. Then the researchers conducted a verification process with data triangulation to maintain data validity. The results showed that the implementation of religious character education through madrasah culture was carried out through religious activities, routine activities, exemplary and habituation. Through the implementation of these activities, it is hoped that it can provide provisions and indications for the personality of students to become a generation that has good morals, adab, spirituality and behavior.

Keywords: Madrasah Culture; Ibtidaiyah; Religion Character

### **Abstrak**

Pendidikan karakter sudah menjadi suatu keharusan dalam dunia pendidikan, sebab pendidikan karakter tidak hanya menjadikan siswa cerdas dalam berpikir melainkan juga dapat membangun budi pekerti dan sopan santun dalam kehidupan sehari-hari. Tujuan penelitian ini adalah untuk mendeskripsikan implementasi pendidikan karakter religius melalui budaya madrasah. Penelitian ini dilaksanakan di MI Annasirin Al Islami pada semester ganjil TA. 2023/2024. Teknik pengambilan sampel menggunakan purposive sampling dengan subjek penelitian siswa kelas 2 yang berjumlah 20 siswa yang terdiri dari 12 siswa laki-laki dan 8 siswa perempuan. Jenis penelitian ini adalah kualitatif deskriptif, dengan pengumpulan data melalui proses wawancara, observasi dan dokumentasi. Data yang terkumpul di analisis dengan model analisis data interaktif yang meliputi proses kondensasi data, penyajian data, dan terakhir penyimpulan hasil. Kemudian peneliti melakukan proses verifikasi dengan triangulasi data untuk menjaga validitas data. Hasil penelitian menunjukkan bahwa implementasi pendidikan karakter religius melalui budaya madrasah dilaksanakan melalui kegiatan keagamaan, kegiatan rutin, keteladanan dan pembiasaan. Melalui pelaksanaan kegiatan-kegiatan tersebut harapannya dapat memberikan bekal dan indikasi terhadap kepribadian siswa menjadi generasi yang memiliki moral, adab, spritual serta perilaku yang baik.

Kata Kunci: Budaya Madrasah; Ibtidaiyah; Karakter Religius

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## INTRODUCTION

Education has a very important role in shaping the character and behavior of children.<sup>1</sup> This education cannot be separated from the value of religious teachings that must be taught to children from an early age. Even the cultivation of moral values needs to be given from the womb, continued during the golden age (early childhood) until the child grows up.<sup>2</sup> In this case, creating a generation of nations that have dignity, creativity, independence, knowledge and noble character is the essence of the goals of national education.<sup>3</sup> As stated in UU RI nomor 20 Tahun 2003 pasal the purpose of national education is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>4</sup> This means that education aims to create quality individuals in all aspects of their lives, both intellectual, emotional and spiritual dimensions, so that they are able to live productively for the benefit of themselves or society.<sup>5</sup>

Education in Indonesia must be sensitive to the flow of globalization.<sup>6</sup> Moreover, the many foreign cultures that have entered Indonesia can affect the character of the nation's next generation,<sup>7</sup> not only that, the many deviations and negative behaviors that exist in the community if examined together these problems arise because of the fading of the nation's character values.<sup>8</sup> Character education in the present is very important.<sup>9</sup> Because character education is one of the efforts in growing<sup>10</sup> and instilling character values to individuals.<sup>11</sup> In addition, in the world of education it has become a necessity for character education, because character education not only makes students smart in thinking but also can build character and manners in everyday life.<sup>12</sup> The purpose of character education is none other than to

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<sup>1</sup> Rokhimatul Islamiah Islamiah and Ali Rif'an Rif'an, "Implementasi Pendidikan Karakter Religius Melalui Strategi Joyfull Learning Di Taman Pendidikan Qur'an Al Musthofa Pakis Malang," *Journal Islamic Studies* 3, no. 1 (2022): 10, <https://doi.org/10.32478/jis.v3i1.1503>.

<sup>2</sup> Siti Ardiyanti, "Pentingnya Pendidikan Akhlak Pada Anak Usia Dini," *Edu-Riligia: Jurnal Kajian Pendidikan Islam Dan Keagamaan* 6, no. 2 (2022): 199-209.

<sup>3</sup> Moh Rofiqi Azis and Ruslan, "Upaya Menanamkan Akhlakul Karimah Siswa Dalam Pembelajaran PAI Di Era Milenial," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 8, no. 1 (2021): 128-38.

<sup>4</sup> Arif Rohman Hakim and Jajat Darajat, "Pendidikan Multikultural Dalam Membentuk Karakter Dan Identitas Nasional," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1337-46, <https://doi.org/10.29303/jipp.v8i3.1470>.

<sup>5</sup> Yani Sri Wahyuni, "Implementasi Pendidikan Karakter Religius Di Madrasah Ibtidaiyah," *Ta'lim Diniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (2023): 127-28, <https://doi.org/10.53515/tdjpai.v3i2.47>.

<sup>6</sup> Evelina Satriya Salam and Muh Nurholis, "Konsepsi Dan Aplikasi Pendidikan Karakter Di Madrasah Ibtidaiyah (Analisis Kajian Konsep ESQ Ary Ginanjar Agustian)," *Journal of Primary Education* 1, no. 1 (2020): 2.

<sup>7</sup> Faridatul Hasanah, Chodidjah Kamalludin, and Kamalludin Kamalludin, "Implementasi Pendidikan Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah Nurul Yaqin Kota Bogor," *Ibriez : Jurnal Kependidikan Dasar Islam Berbasis Sains* 4, no. 2 (2019): 217-22, <https://doi.org/10.21154/ibriez.v4i2.80>.

<sup>8</sup> Evinna Cinda Hendriana and Arnold Jacobus, "Implementasi Pendidikan Karakter Di Sekolah Melalui Kegiatan Pembiasaan Dan Keteladanan," *Jurnal Pendidikan Dasar Indonesia* 1, no. 2 (2016): 25, <https://doi.org/10.32678/tarbawi.v3i02.1952>.

<sup>9</sup> Hasanah, Kamalludin, and Kamalludin, "Implementasi Pendidikan Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah Nurul Yaqin Kota Bogor," 218.

<sup>10</sup> Annis Wati and Muhlasin Amrullah, "Habituation of Students' Religious Character in Al-Islam and Muhammadiyah Learning at Muhammadiyah 1 Sedati Elementary School," *Journal of Islamic and Muhammadiyah Studies* 3 (2022): 1, <https://doi.org/10.21070/jims.v3i0.1562>.

<sup>11</sup> Sri Wahyuni, "Implementasi Pendidikan Karakter Religius Di Madrasah Ibtidaiyah," 128.

<sup>12</sup> Merja Erlanda, Sulistyarini Sulistyarini, and Syamsuri Syamsuri, "Implementasi Pendidikan Karakter Religius Melalui Budaya Sekolah Di SMA Mujahidin Pontianak," *Equilibrium: Jurnal Pendidikan* 9, no. 3 (2021): 311, <https://doi.org/10.26618/equilibrium.v9i3.5920>.

improve the quality of education and develop harmony of mind that always teaches, guides, and shapes individuals to have good intelligence, character, and skills.<sup>13</sup>

Character is defined as human behavior related to God Almighty, self, humans, the environment, and nationality that is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, and culture and customs.<sup>14</sup> Studying character is inseparable from understanding one's attitudes, values, norms and morals. Because the element of a person's character is none other than his attitude and behavior.<sup>15</sup> In shaping strong character, morality, devotion, broad knowledge and emotional intelligence, and being able to develop their potential and social relationships, education must pay attention to aspects of individual attitudes and behavior and not only focus on increasing knowledge.<sup>16</sup> One of the values in character education is religious values.<sup>17</sup> Character education is needed in explaining religious values so that students are able to anticipate and overcome problems about the religious attitudes they face.<sup>18</sup>

Religious character is the main element that must be instilled in children as the basis of religious teachings both in individual, community and nation life.<sup>19</sup> Religious character does not only involve aspects of worship, but also includes relationships between fellow humans and the environment. Character education in schools has an important role in shaping student character. Efforts to instill religious character education can be implemented through the habit of participation in various religious activities.<sup>20</sup> Because habituation in doing positive activities will be oriented towards good behavior. In addition, it is necessary to instill Islamic values so that students have self-identity, while guiding students to have good character through habituation and exemplary.<sup>21</sup>

Character education basically involves the development of habits and values that are internalized by individuals, which becomes a deep process and is strongly influenced by the surrounding environment.<sup>22</sup> In principle, character development is not presented as a separate topic, but is integrated into subjects, self-development, and madrasah culture.<sup>23</sup> In the world of education, it has become a necessity to implement character education for students. Various programs and activities are created and implemented to support the character building of students, especially in elementary schools with the aim

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<sup>13</sup> Fatma Raudhah, "Problematika Pembangunan Karakter Dan Solusinya," *Studi Multidisipliner: Jurnal Kajian Keislaman* 4, no. 2 (2017): 91-107, <https://doi.org/10.24952/multidisipliner.v4i2.930>.

<sup>14</sup> Sri Wahyuni, "Implementasi Pendidikan Karakter Religius Di Madrasah Ibtidaiyah," 128.

<sup>15</sup> Sergey A Bogomaz et al., "Culture Specific Subjective Evaluation of Character Strengths," *Procedia - Social and Behavioral Sciences* 200 (2015): 92, <https://doi.org/10.1016/j.sbspro.2015.08.024>.

<sup>16</sup> Rahma Nurbaiti, Susiati Alwy, and Imam Taulabi, "The Formation of Religious Characters of Students Through Religion Activities," *El Bidayah: Journal of Islamic Elementary Education* 2, no. 1 (2020): 56.

<sup>17</sup> Listya Rani Aulia, "Implementasi Nilai Religius Dalam Pendidikan Karakter Bagi Peserta Didik Di Sekolah Dasar Juara Yogyakarta," *Jurnal Kebijakan Pendidikan* 5, no. 1 (2016): 316.

<sup>18</sup> Nafiah Ansulat Esmael, "Implementasi Pendidikan Karakter Religius Di Sekolah Dasar Khadijah Surabaya," *Jurnal Pendidikan Dasar* 2, no. 1 (2018): 19.

<sup>19</sup> Nurbaiti, Alwy, and Taulabi, "The Formation of Religious Characters of Students Through Religion Activities."

<sup>20</sup> Farhan Ahmad Fauzan, Hasbiyallah Hasbiyallah, and Miftahul Fikri, "The Creativity of Islamic Religious Education Teachers for Effective Learning," *Jurnal Inovasi Pendidikan Agama Islam (JIPAI)* 2, no. 2 (2022): 120-32, <https://doi.org/10.15575/jipai.v2i2.18196>.

<sup>21</sup> M. Fetra Bonita Sari, Rida Amini, "Implementasi Nilai-Nilai Islami Melalui Pembiasaan Dengan Lembaran Mutaba'ah Di Masa Pandemi Covid 19," *Jurnal Basicedu* 6, no. 2 (2022): 3(2), 524-32.

<sup>22</sup> Mokhamat Khadik Badriyan, Nur Hidayat, and Mirzon Daheri, "Pembentukan Karakter Religius Santri Dalam Kegiatan Mujahadah," *Nusantara: Jurnal Pendidikan Indonesia* 4, no. 1 (2024): 98.

<sup>23</sup> Ani Apiyani, "Implementasi Pendidikan Karakter Di Madrasah," *JIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 2 (2022): 508, <https://doi.org/10.54371/jiip.v5i2.445>.

that students can have a positive character in terms of attitude, behavior and morals.<sup>24</sup> Character education in schools has a very important role in instilling student character, especially since elementary school as a formal institution is the initial foundation for students before going to the next level.<sup>25</sup> So it is very important for educational institutions to instill character values to students.

Based on the results of interviews with informants (R1) as MI Annasirin Al Islami teachers, information was obtained that MI Annasirin Al Islami places great emphasis on character education and pays great attention to moral education in the implementation of learning activities. Such as murojaah and reading the Qur'an every morning for 2 JP, starting the teaching and learning process by always praying first, and integrating character education into various practices and routine activities are steps taken in character building efforts for students, especially in instilling religious values to students. Character education is considered as the most basic education, very important and main for other education to take place. Students are always taught to always have a good personality, noble character and form a moral person. Informants also said that efforts to implement religious character education are carried out through madrasah culture such as religious practices, routine activities, exemplary and habituation.<sup>26</sup>

As in previous research by Nurbaiti et al in 2020, it was also stated that efforts to implement character education can be achieved through habituation to religious activities.<sup>27</sup> In addition, research by Susilo and Ramadan in 2022 showed the results of research that efforts to implement character education in class 3 were carried out through school culture such as the Friday blessing program.<sup>28</sup> Furthermore, research by Badriyan et al in 2024 showed the results of research that the formation of the religious character of santri can be carried out through religious activities, the example of the Kyai and mujahadah activities.<sup>29</sup> Finally, research by Alfaridzi et al in 2019 conveyed the results of research that efforts in the implementation of religious character education were carried out in learning to read the Qur'an through tahsin and tahfidzul qurna activities with the tsaqifa method.<sup>30</sup> The focus of this research lies in the study of efforts to implement religious character through madrasa culture which is carried out with religious practices, routine activities, exemplary, and habituation.

## RESEARCH METHOD

This research is a type of descriptive qualitative research, which is a research method that collects data or information in the form of words and pictures. In this article, researchers describe the implementation of religious characters in madrasah ibtidaiyah through madrasah culture. This research was conducted at Madrasah Ibtidaiyah (MI) Annasirin Al Islami in the odd semester of the

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<sup>24</sup> Aulia, "Implementasi Nilai Religius Dalam Pendidikan Karakter Bagi Peserta Didik Di Sekolah Dasar Juara Yogyakarta," 316.

<sup>25</sup> Nurbaiti, Alwy, and Taulabi, "The Formation of Religious Characters of Students Through Religion Activities," 57.

<sup>26</sup> Guru Kelas, *Wawancara*, 2024.

<sup>27</sup> Nurbaiti, Alwy, and Taulabi, "The Formation of Religious Characters of Students Through Religion Activities," 57.

<sup>28</sup> Fera Susilo and Zaka Hadikusuma Ramadan, "Analisis Pendidikan Karakter Melalui Budaya Sekolah Di Kelas 3 Madrasah Ibtidaiyah," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2021): 1919, <https://doi.org/10.31004/obsesi.v6i3.1950>.

<sup>29</sup> Badriyan, Hidayat, and Daheri, "Pembentukan Karakter Religius Santri Dalam Kegiatan Mujahadah," 97–114.

<sup>30</sup> Muhammad Amir Alfaridzi, Khabihiz Jafitri, and Oksita Purwanti, "Implementasi Pendidikan Karakter Religius Pada Siswa Melalui Kegiatan Tahsin Tahfidzul Quran Dengan Metode Tsaqifa," *Buletin Pengembangan Perangkat Pembelajaran* 1, no. 1 (2019): 31–39, <https://doi.org/10.23917/bppp.v1i1.9791>.

2023/2024 school year. The research subjects consisted of grade II students of MI Annasirin Al Islami totaling 20 students with details of 12 male students and 8 female students. The sampling technique used purposive sampling with the consideration that grade II students are at an age where they have passed the initial period of basic education.

Data collection in this study was carried out through a process of interviews, observation and documentation and supported by various sources relevant to the research topic. The research process was carried out through interviews with informants (R1) as homeroom teacher II and observation to see how the implementation of activities that are routinely carried out at school, then supported by documentation during the implementation of activities. After all the data were collected, data analysis was carried out using an interactive data analysis model which includes the process of condensing data, presenting data, and finally concluding the results. Researchers used data triangulation to maintain data validation by comparing information obtained based on interviews, observations and relevant sources in accordance with the research topic. Thus, researchers get the truth and a complete understanding of the information needed. The research design and data analysis in this study are described as follows <sup>31</sup>:

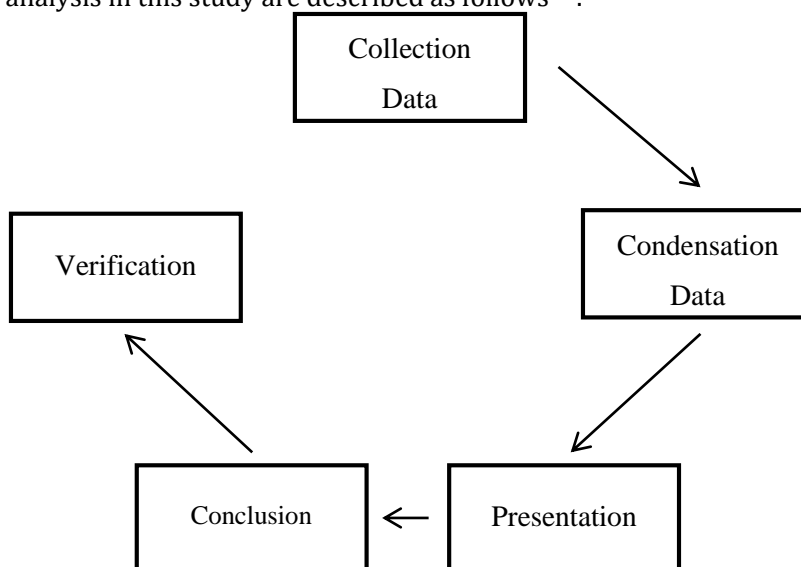


Chart 1 Research Design and Data Analysis

Chart 1 shows the research design and data analysis used in this study. Chart 1 illustrates a series of processes carried out in this research which starts from the data collection process, then after the data is collected, the data condensation process and data presentation are carried out to draw conclusions. After the conclusion is obtained, the next step is the data verification process to maintain data validation.

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<sup>31</sup> Susilo and Ramadan, "Analisis Pendidikan Karakter Melalui Budaya Sekolah Di Kelas 3 Madrasah Ibtidaiyah."

## RESULTS AND DISCUSSION

### IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION

A person's character is one aspect that cannot be changed, but the surrounding environment has an important role in strengthening or weakening the character. In addition to the family environment, the school environment as an educational system is also a very important part in instilling character values to students. Although not all aspects of character values are taught, students try to be equipped with values that may not have been obtained in the family environment or the surrounding environment. Especially at the level of basic education, it is very important to instill character education to students, especially religious character values. Thus, students will get used to practicing these values until they become an inherent part of themselves.

Based on the results of interviews with informants (R1), information was obtained that in the teaching and learning process at Madrasah Ibtidaiyah (MI) Annasirin Al Islami prioritizes adab over knowledge, because good student attitudes and behavior become the foundation for using the knowledge obtained properly and correctly. In this case, education at MI Annasirin Al Islami prioritizes character development that can encourage students to have good manners, morals, spirituality and ethics in their personalities, both towards teachers, peers and the surrounding environment. As the following interview results:

“Students are taught to prioritize adab over knowledge. Students are more emphasized on teaching morals towards teachers, peers and the surrounding environment. In the school environment, students are accustomed to shaking hands if they meet the teacher, besides that students are also taught not to walk ahead or turn their backs on the teacher, when meeting the teacher students are taught to excuse themselves and give greetings. Teachers also always provide material about adab every day before starting learning”.<sup>32</sup>

Based on the results of these interviews, it shows that the cultivation of character values is very important in shaping the personality of students who not only get knowledge, but also the importance of students' attitudes, behavior, morals, manners and morals. As in this case conveyed by Aulia that the world of education has become a necessity to implement character education with various programs and activities that are created and implemented to support the formation of student character with the aim that students have a positive character, both in attitude, behavior and morals.<sup>33</sup>

Religious character building at MI Annasirin Al Islami is implemented through madrasah culture which is carried out in the form of religious practices, routine activities, exemplary activities, and habituation activities. As revealed by the informant (R1) from the following interview results:

“In implementing religious values to students, I usually use methods that are carried out in the form of worship practices, both compulsory and sunnah prayers, reciting the Quran and murojaah every morning for 2 JP, murojaah hadith and prayers before entering the class, and reading asmaul husna. In addition, students also follow routine activities carried out every Friday such as Friday prayer, Friday munajat, talented Friday, and other activities. Not only that, usually students are also given advice and motivation through good examples so that students are encouraged and imitate doing these good things. Students are also

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<sup>32</sup> Kelas, *Wawancara*.

<sup>33</sup> Aulia, “Implementasi Nilai Religius Dalam Pendidikan Karakter Bagi Peserta Didik Di Sekolah Dasar Juara Yogyakarta,” 315.

accustomed to doing good activities repeatedly so that they become good habits for students, such as sharing, helping each other, getting used to shaking hands and greeting teachers and school staff, maintaining cleanliness and other habits that encourage students to have a good personality.”<sup>34</sup>

Based on the results of these interviews, it has been conveyed by informants that the implementation of religious character education for students is carried out through a madrasa culture that is carried out through religious practices, routine activities, exemplary, and habituation. The hope is that through these activities students will be able to apply moral, spiritual, social and adab values in their daily lives. As stated by Riadi in his research that routine activities carried out consistently and continuously at all times, spontaneous activities, and conditioning the implementation of character education can be carried out by schools to instill moral, social and religious values in students.<sup>35</sup>

The implementation of religious character education at MI Annasirin Al Islami in grade II students is generally the same as students in other classes. However, some religious activities or practices are carried out by their respective homeroom teachers in the classroom. As done by the second grade teacher who always accustoms students to have commendable behavior, one of which is about honesty. In addition to habituation, teachers also provide examples or exemplars for students. This is what the informant said as follows:

“For example, every day students are asked if they prayed at dawn or if they helped their parents at home this morning. Well later after the students answered honestly, the teacher also said that they had prayed at dawn at home too. In addition, for example, when in the classroom there are scattered items (erasers / sharpeners), the teacher will take them, then the teacher asks the students and they must answer honestly, they cannot confess”

In line with the results of research by Reksamunandar and Hadirman in 2022 which states that the cultivation of character education in Islamic educational institutions can be done by habituation and modeling of teachers to students and students with other friends.<sup>36</sup> So it can be concluded that the implementation of religious character education in MI Annasirin Al Islami is carried out through activities which include: religious activities, routine activities, exemplary and habituation.

## IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION

The madrasah culture is a madrasa tradition that contains habits that grow and develop following the values adopted and established in the madrasa.<sup>37</sup> The madrasa culture is usually built from the meeting between the values embraced by the school community in the school/madrasa, whether it is the principal, teachers or staff.<sup>38</sup> In another point of view, madrasah culture is interpreted as a way of thinking and a way of acting of madrasah residents based on religious values.<sup>39</sup> As a religious culture becomes the most important thing to exist and be implemented by madrasah. If these positive habits have been cultivated, the expected character values will be

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<sup>34</sup> Kelas, *Wawancara*.

<sup>35</sup> Akhmad Riadi, “Membangun Karakter Siswa Melalui Budaya Sekolah,” *AL Falah* 18, no. 2 (2018): 241–45.

<sup>36</sup> Rhyan Prayuddy Reksamunandar and Hadirman, “Pembentukan Karakter Siswa Melalui Pembiasaan Dan Keteladanan Guru,” *Jurnal Cendekia* 14, no. 1 (2022): 29.

<sup>37</sup> Suheri Sahputra Rangkuti, Sangkot Sirait, and Moh Soehadha, “Accommodation of Islamic Education Responding to Local Culture,” *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 135–57.

<sup>38</sup> Ridwan Yulianto, “Implementasi Budaya Madrasah Dalam Membangun Sikap Toleransi,” *Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2020): 113.

<sup>39</sup> Sumarto Sumarto, “Budaya Madrasah Dalam Penerapan Manajemen Pendidikan Islam,” *Jurnal Literasiologi* 3, no. 3 (2020): 88, <https://doi.org/10.47783/literasiologi.v3i3.106>.

formed.<sup>40</sup> Examples such as: dhuha prayers, reading prayers before starting learning, dzuhur prayers, and other activities.<sup>41</sup>

Madrasah culture is part of the determinants of educational success. Madrasah culture relates to the assumptions, values, norms, behaviors, and habits of the madrasah. Moreover, madrasah as an Islamic education institution. The madrasah culture based on religious values implemented at MI Annasirin Al Islami as an effort to implement religious character education is carried out with religious practices, routine activities, exemplary and habituation. The first religious character cultivation is through security activities/practices, where one of the implementations is murojaan and reciting the Quran before learning. This activity is carried out regularly every day for 2 JP before starting learning. As the following picture:



Figure 1 Murojaah and recitation before studying

In addition to murojaah and reciting the Koran before learning, other activities carried out through religious activities/practices are reading hadiths, prayers, and mahfudzat before entering class, dhuha prayers and dzuhur prayers in congregation for high grade students and low grade students only practice dhuha prayers which are held once a week according to the schedule. As in the following picture students are practicing dhuha prayers



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<sup>40</sup> Nur Hidayati and Siti Nur Azizah, "Implementasi Budaya Madrasah Dalam Pengembangan Pendidikan Karakter Di Madrasah Aliyah Negeri 1 Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam* 4, no. 1 (2022): 84, <https://doi.org/10.30739/jmpid.v4i1.1622>.

<sup>41</sup> Intan Puspita Dewi and Kamil Kamil, "Pengelolaan Budaya Madrasah Dalam Membentuk Siswa Yang Berkarakter Di MAS Amaliyah Sunggal," *Jurnal Pendidikan Dan Kewirausahaan* 11, no. 1 (2023): 317, <https://doi.org/10.47668/pkwu.v11i1.709>.



Figure 2 Dhuha Prayer Practice

In addition to religious activities/practices, the implementation of religious character education is also carried out through routine activities such as jum'at sholawat, talented jum'at, jum'at munajat, and other routine activities. The picture below shows students and teachers carrying out jum'at sholawat with the hope of increasing students' love for the prophet Muhammad SAW.



Figure 3 Friday Sholawat

In addition to jum'at sholawat, another routine activity is jum'at munajat as in the following picture. This routine activity is carried out every friday but every week it changes, for example this week is friday prayers, next week is friday munajat and so on. Not only Friday prayers and Friday munajat, but there are also talented Friday activities. In this talented Friday, students are supported to develop their potential such as giving speeches, reading poetry, reading hadiths and memorized prayers, and other activities.



Figure 4 Friday Munajat

The next implementation is carried out through exemplary, as implemented, one of which is the teacher giving advice and motivation to students entering the new school year so that they have a new spirit. Teachers set a good example so that it becomes a motivation for students to increase their enthusiasm in the learning process carried out. As in the picture below when the teacher gives advice and motivation to students.



Figure 5 Giving Advice and Motivation

In addition to giving advice and motivation, teachers also model the things that are taught to students. Because at this elementary age students are still easy to imitate without sorting and choosing what is good or not. So that teachers as role models at school must always provide good examples. In the implementation of character values, it is inseparable from the role and example of the teacher to convey and transmit character values to students through various learning programs both in the classroom and outside the classroom. Furthermore, the implementation of religious character education through habituation is carried out with applications such as always praying either before or after carrying out learning, when students want to worship Allah SWT, they must always purify themselves with ablution, familiarize students to share and help each other with fellow friends, familiarize students to shake hands and greet when meeting teachers or school staff and familiarize students to always maintain cleanliness.

### **OBSTACLES IN THE IMPLEMENTATION OF RELIGIOUS CHARACTER**

The implementation of character education does not always go as expected. Sometimes the implementation experiences obstacles or obstacles from various factors. As in the implementation of religious character education to students in this study include: First, the student's environment.<sup>42</sup> The environment is one of the inhibiting factors in instilling religious values to students. Moreover, there are students who are used to applying it in their daily lives because of their parents' upbringing, but there are also students who are not used to it because the family and surrounding environment is not supportive. As research by Chao Yang in 2021 stated the results of research that the success of character education is influenced by the environment around children including teachers, parents, and society.<sup>43</sup> Second, character differences in students. The different characters of each child are also one of the inhibiting factors in instilling religious values in students. So it is very important for teachers to understand the character of each student. Third, peers. This is also one of the inhibiting factors because sometimes children who have not attached themselves to good behavior will be easily influenced by their peers. This is as stated by Nurhidayah et al that children easily imitate and are influenced by environmental factors around them in various ways. So that to achieve the success of character education requires the involvement of all parties. As the family is

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<sup>42</sup> Suheri Sahputra Rangkuti et al., "Hatobangon: Character Building and Revitalization of Cultural Values in Panyabungan," *Hikmatuna: Journal for Integrative Islamic Studies* 8, no. 2 (2022): 119–33, <https://e-journal.uingsdur.ac.id/hikmatuna/article/view/85>.

<sup>43</sup> Chao Yang, "Moral Education in Mainland China Today: A Bio-Ecological Systems Analysis," *Journal of Moral Education* 50, no. 4 (2021): 10–12, <https://doi.org/10.1080/03057240.2020.1847054>.

the initial foundation, the school is the center, while the government and society are the supporters.<sup>44</sup>

## CONCLUSION

The results of this study found that the implementation of religious character education in madrasah ibtidaiyah can be integrated with madrasah culture which is carried out through regular and routine activities. As in this study, the implementation efforts are carried out through several activities such as religious practices, routine activities, exemplary, and habituation. In the implementation of religious character education, students are taught to prioritize adab over knowledge, where students are more emphasized on teaching morals towards Allah SWT, teachers, peers and the surrounding environment. The involvement of students in routine activities gives an indication to students that having good morals is not only done at that time but must always be practiced regularly and routinely. This research has positive implications for the religious character and personality of students to become a generation that has good morals, manners, spirituality and behavior. The results of this study can be used as a reference in efforts to implement religious character in madrasah ibtidaiyah. However, this research has limitations on research instruments, so it can be taken into consideration for further researchers to be able to develop instruments in the form of observation sheets or questionnaires to see how the participation of each respondent (student) in order to get more specific information.

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<sup>44</sup> Susilo and Ramadan, "Analisis Pendidikan Karakter Melalui Budaya Sekolah Di Kelas 3 Madrasah Ibtidaiyah," 1927.

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